

UNITY

Freedom, Fellowship and Character in Religion.

VOLUME XXV

CHICAGO, AUGUST 7, 1890.

NUMBER 24

UNITY.

Senior Editor: JENKIN LLOYD JONES.

Assistant Editor: CELIA PARKER WOOLLEY.

Editorial Contributors:

RICHARD BARTRAM, EMMA E. MAREAN,
J. VILA BLAKE, HENRY DOTY MAXSON,
CHARLES F. DOLE, R. HEBER NEWTON,
JOHN R. EFFINGER, WILLIAM M. SALTER,
EMIL G. HIRSCH, MINOT J. SAVAGE,
FREDERICK L. HOSMER, MARION D. SHUTTER,
WILLIAM C. GANNETT, HENRY M. SIMMONS,
ELLEN T. LEONARD, JAMES G. TOWNSEND,
JOHN C. LEARNED, KATE GANNETT WELLS,
UNITY PUBLISHING COMMITTEE: Messrs. Blake,
Gannett, Hosmer, Jones, Learned and Simmons.

CHARLES H. KERR & CO., PUBLISHERS,
175 DEARBORN STREET, CHICAGO.

Weekly: \$1.00 per year.—Single copy 5 cents.

Advertising, 7 cents per line; business notices, 14 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York. Readers of UNITY are requested to mention this paper when answering advertisements.

Contents.

EDITORIAL.	PAGE.
Notes	189
A Text from Balzac.—C. P. W.	190
Paternalism and Fraternalism—H. D. M.	190
The "Dead Hand" vs the Living Brain.—H. D. M.	190
Men and Things	190
CONTRIBUTED AND SELECTED.	
Two Friends—Mary A. Ripley	191
One Morning—JOHN W. CHADWICK	191
Love to All, but—JUNIATA STAFFORD	191
CHURCH DOOR PULPIT.	
Monism and Unitarianism—FRANCIS C. RUSSELL	192
THE STUDY TABLE	193
NOTES FROM THE FIELD	194
THE HOME	195
ANNOUNCEMENTS	196

Ten Weeks, Ten Cents.—UNITY will be sent to any address not now on our list ten weeks for ten cents. Subscribers are requested to show this offer to their friends. Postoffice mission workers may order as many extra copies as they can use at this rate.

Editorial.

If our readers will turn to the Announcement column on last page, they will find the full programme of the Summer Assembly and Sunday School Institute to be held at Hillside, Aug. 13-23. The Helena Valley Grove Meeting will be held Aug. 23 and 24.

We call the attention of the members of the Women's Unitarian Association, which disbanded last spring, and to all others interested, to the programme of the new society, formed, at the request of the association, under the auspices of the Women's Conference. The programme provides for four meetings to be held on alternate months from those in which the Chicago Unitarian Club meets. The general topic is "New England Theology," and special topics with names of essayists and dates are given in the programme. This programme will soon be printed in circular form and sent to members of the old association.

SOME of the moralists, fond of preaching the value of sorrow and disappointment, should take into account the worth of happiness as a means of spiritual growth. It does not degrade life, as some of the philosophers think, to teach that happiness is a true object of moral strife and effort. It does not hurt man to be happy, provided he is so in a humane and intelligent fashion. It is only our

notions of happiness that need correcting, not the idea that it is a worthy and desirable end of human striving. What would be thought of the gardener who packed his plants in hard-crusted earth, and put them away in a dark cellar to grow? But the human spirit needs to be relieved at times of the hard and close conditions which cramp its growth, and likes the sunshine as well as rose and myrtle do. Adversity is good to show how man may grow in nobility and usefulness *in spite* of it; prosperity may show how man may grow in the same virtues *with* it. There is as much opportunity in good as in evil fortune, if we are only wise enough to discern it.

AMONG a number of city clergymen recently interviewed on the subject of opening the Columbian exhibition on Sunday, Rev. D. N. Utter was the only one who declared himself in favor of it. He was not, he said, an advocate of the European Sunday. He believed in the New England Sunday, but not as it used to prevail there. He would like to see business and labor suspended on that day, but realized that many kinds of work must go on. There was no reason, however for the prohibition of reasonable and healthful recreations. He would open the great Fair on Sunday, but would forbid the sale of liquors on or near the grounds, and would like, if possible, that the admission on that day should be free. General McKenzie, one of the Commissioners, has also expressed a desire to open the exhibition on Sunday, and thinks popular sentiment is becoming more liberal on this question.

THE recent death of Mrs. Caroline Atherton Mason, of Fitchburg, Mass., brings a life of unusual sweetness and beauty to a close, except for the dear and helpful memories which will cluster around her name for many years to come. Mrs. Mason was the author of several hymns and other poems, the best known of which is the old song, "Do They Miss Me at Home." Mrs. Mason was not born into the Unitarian faith, but into the more rigid creed of New England Congregationalism. When she became engaged to her husband, who was a Unitarian, her pastor refused to perform the marriage ceremony, mindful of the scriptural injunction against the marriage of the true believer with one of the condemned, and in this way her thoughts were turned to the real merits and benefits of the faith in which she had been bred. Rev. W. H. Pierson, pastor of the First Church in Fitchburg, of which Mrs. Mason was a faithful and beloved member, pays many beautiful tributes to her character in the funeral discourse published in the *Daily Sentinel* of that place.

DR. S. A. ORT, president of Wittenburg College, of Springfield, Ohio, lately discussed the question of church unity, at the Lutheran Assembly, which met at Dixon, Ill. As no true church unity can be established by putting away denominationalism, or by the adoption of a universal creed, or a special form of church government, the speaker concluded that no form of external unity can be reached at all. We should add that this "external unity" was the last and least

thing desirable. The only unity worth striving for among the different forms of religious belief is the unity of spirit, that sentiment of mutual help and good will which men and women seeking the same general objects—though by different paths—should feel for each other. The unity based on intellectual liberty is easily attained by all who claim the right to mental freedom in the search of religious truth, and are willing to grant the same to their neighbors. The unity men attempt to gain by copying each other's opinions, and subscribing to similar views is of a superficial order that does not deserve to live. Room to think, for ourselves and those who differ from us, is the first prime essential to this unity; and co-operation in the moral growth and upbuilding of the race, another of equal importance. The sentiment of religious unity is based in the moral instinct of man, not in a dialectical understanding. It is a question of human fellowship, not of theological policy.

WE are glad to print the supplementary word of our colleague, H. D. M., and give our readers the benefit of the new point of view disclosed in his distinction between the motives of official authority and the individual wish or opinion that may actuate the legal representative of a religious organization. Still we can not but feel that the explanation here offered is one which the official whom it chiefly concerns may not feel the merit or necessity of. Whether or not the policy of the A. U. A. towards the W. U. C. for the past four years can be correctly described as the work of the "dead hand" of officialism is, we suspect, a question which the owner of the hand alone can determine. This ownership is represented directly in the executive head of an organization, but indirectly, and *more accountably*, by the entire body of members placing him in office. We should be sorry to be understood as placing the entire burden of responsibility on a single individual, which would be as unreasonable as it was unjust. The puzzle to the friends of the Western Conference is why that body, which since its incorporation in 1882 has not embodied the word "Christian" in the constitution, should be thought to have forfeited its right of fellowship only since 1886, the year of the Cincinnati meeting. If the conference ever ceased to be a "Christian" organization it was in 1882, when the words "Freedom, Fellowship and Character in Religion" were adopted as a sufficient working and religious basis. How the adoption of the principle of "truth, righteousness and love" could have so materially changed this basis, and have provoked the misunderstanding and painful controversies of the past four years, is something we have never understood.

THE *American* calls attention to the case of Dr. Burtzell, a parish priest of New York, which derives additional interest and importance from its relation to the general position of the Roman Catholic clergy in this country. The Concordat made by the Papal See with the rulers of European countries can not, of course, be made with the United States, and the members of the Catholic priesthood have not,

therefore, those "canonical liberties and immunities" which belong to them abroad, and are therefore directly subject to the authority of the governing bishop and archbishop. The latter often exercise what is felt even by good Catholics to be a tyrannous misuse of power, in the removal of priests from churches in which they have served acceptably, regardless of the wishes of either priest or congregation. Dr. Burtzell is a friend of Dr. McGlynn, the well-known follower of Henry George, and through his connection with the Anti-poverty debate has become involved in a controversy with his ecclesiastical superior, Archbishop Corrigan. The latter has decided to remove his unruly charge from the large city parish in which he has served so faithfully and efficiently, to a small country parish. Dr. Burtzell appealed from this decision to the Propaganda, but without avail. This is but one instance out of many, says our contemporary, which shows the intolerable position in which the lower clergy of the Catholic church are placed in this country. Some degree of personal independence is as dear to the Catholic priest as to any other American citizen, but perhaps it is as well that the priests themselves should be set to studying the true use and meaning of such liberty. The inconvenience and ignominy they are made to suffer at the hands of a power morally and logically pledged to its suppression, will be potent aids to such study.

EMERSON says the cure for false theology is mother-wit; and indeed the world is indebted to homely common-sense for its growth away from superstition and all the ignorant follies of the past, far more than to the logicians. We drop an error when we perceive it, which may be long after our wiser neighbors have recognized and put it away. And we perceive it less with the rational intellect than with the eyes of common, every-day experience. We should find it difficult to explain many changes of belief through which we have passed. We only know we have passed through them. Reason and a little book-knowledge helped us somewhat. Mother-wit helped us more.

THE *Independent* thinks if men would speculate less on religion and believed more on the authority of God's word, seeking to learn its meaning, and following its behests, they would profit more by the true benefits of their faith. This strikes us as very ingenuous. From what source have all the theological controversies in the world's history arisen, except this same claim, that a certain piece of ancient scriptural writing was "God's Word," and that man's chief religious duty was to study and expound the same. Our learned contemporary will live to learn that religious peace and salvation are in no way dependent on a correct interpretation of the first chapter of John.

THE *Christian Leader* speaks of *Our Best Words* as "a Western Unitarian paper that has not bowed the knee to rationalism." Elsewhere it notes that "notwithstanding the breadth of beam of the Unitarian ship there is a good deal of crowding among the passengers"; and describes the ship as sometimes sailing under a

"Godless," and sometimes under a "pure Christianity" flag. The comments of our neighbors are always interesting, and often curious, but as this is not unlike the criticisms we sometimes hear from the members of our own household, we should not, perhaps, complain.

A Text From Balzac.

No soul can gain true moral health that fastens its vision on the sad, unfortunate side of life. It is a grave question how much any one has a right to mourn over any mistake or misfortune. Grief or remorse, sincerely felt and nobly borne, may indeed be counted among what Spencer calls the integrating forces of character; but indulged beyond a certain point, their effect is none the less to disintegrate and to dissipate the natural energies that should be employed to some active end; to cloud the judgment and weaken the will. "To forget is the great secret of strong, creative natures," says Balzac, "to forget in the way of Nature herself, who knows no past, who begins afresh at every hour the mysteries of her untiring travail." He adds that "feeble existences live sunk in sorrows, instead of converting them into doctrines of experience."

We say not give literal acceptance to all of this, since memory is one of the most god-like attributes of man, but the words are deeply suggestive. We should not ignore unhappiness, either as the Greeks ignored it, who put diseased and deformed children to death, and who cultivated only a selfish aestheticism, nor as the Stoics ignored it by openly courting occasions of suffering and hardship; but we do not ignore the fact of unhappiness when we assign it to its true place and relation. Sorrow and regret, indulged in beyond a certain limit, hinder instead of promote moral growth. That saying of Jesus, has a harsh sound, "Let the dead bury the dead," and "Follow me;" and that other, "Woman, what have I to do with thee?" but are we to believe that sympathy for his friend's loss, or filial affection was lost because each was for the time caught up in the larger feeling of compassionate love for mankind? The true disciple would have felt, not slighted, but sustained by that prompt call to duty. A similar inspiring example of modern times, is often cited, when Cobden, standing by the coffin of the wife of his young friend Bright, after expressing his deep sympathy, turned to the bereaved man and said, "Now do you come with me, and let us never rest until the corn law is repealed." The truest sympathy is that which takes on some form of self-sustainment; it is this which strong, far-seeing souls always choose to offer. The sympathy that is content to nurse the wounds of a friend without this intent to heal, misses its true aim, and weakens rather than strengthens the heart leaning on it. Self-dependence is a fundamental virtue which each of us should nourish in the other, if we would ally ourselves with the forces that work for evolution, the upbuilding of the race in character and happiness. C. P. W.

Paternalism and Fraternalism: Either, Neither, or Both?

"I object to Nationalism because it is paternalistic." "It is not paternalistic," replies the Nationalist, "it is fraternalistic." There is nothing like a neatly turned phrase. Our objector has nothing more to say. A change in a single syllable sends him away converted; or at any rate confounded. But what is there in the Nationalist's reply? A shrewd play upon words. Only that and nothing more.

Paternalism, as a term in economic science, has a quite well-defined meaning. A government is paternalistic in

so far as it directs the life of the individual citizen; beyond, at any rate, the exercise of sufficient police supervision to secure to every man the largest possible liberty consistent with the enjoyment of an equal degree by every other man. All modern civilized governments are to some extent paternalistic, that is, socialistic; for paternalism is but another name for state socialism. The government postoffice, the free public school, the lighthouse supported by the state, are bits of paternalism. Judged by this standard, Nationalism, as expounded in "Looking Backward," is paternalistic to the last degree. Mr. Bellamy would have public officials map out and direct the life of the individual from the cradle to the grave. They are to take charge of his education in childhood, supervise his selection of an employment, determine how many hours a day he shall work, keep an eye out on his daily expenditures, and, within certain limits, decide when he shall be released from the army of laborers and become a man of leisure for the rest of his life. In so far as one regards the present tendency towards state socialism as unwise, in so far as he accepts such a theory of government as the one expounded by Herbert Spencer, to that extent must he be opposed to the Nationalistic programme.

Opposed, that is, to the paternalism in that programme. Not necessarily to the fraternalism. For there is fraternalism in it too. The flaw in the Nationalist's reply lies in the assumption that a system can not be both paternalistic and fraternalistic. These terms are not opposites. To say "Oh no, we are not advocating paternalism, we are advocating fraternalism," is like saying, "Oh, no, gold is not heavy; it is yellow." A system may be both paternalistic and fraternalistic. Nationalism is both. And in so far as it would substitute predominantly altruistic for predominantly egoistic motives, in so far as it seeks to replace selfishness with brotherliness, it is admirable.

The opposite of paternalism is not fraternalism; it is individualism. Individualism is a system under which each citizen is allowed the largest possible measure of freedom consistent with the enjoyment of an equal measure by every body else. A system of individualism, like a system of paternalism may be either selfish or unselfish. One of the serious fallacies in much current nationalistic literature is the assumption that individualism necessarily means selfish individualism, cut-throat competition, mutual hostility and hate. There is a selfish individualism of which the world has been and is too full. There is an unselfish individualism of which we have had some already, of which we shall have more in the millennium that illuminates the outlook of some of us for whom paternalism has no charms. It is the individualism of which Jesus spake. "Whosoever shall lose his life shall save it." Whosoever in a spirit of voluntary consecration shall merge his self in humanity shall find that self again in all its unselfish perfection. Individualism does not necessarily mean isolation. It does not necessarily mean standing apart from one another in mutual strife. Individualism is entirely consistent with combination; but a combination that is voluntary, not coerced; a combination that is born not of external constraint, but of internal consecration. The vision which attracts the eye of fraternalistic individualism is not a conscript army, marching under orders that the state has issued towards an end that the state has prescribed, but a company of volunteers, moving freely under the impulse of a common unselfishness towards a common end not the chain gang from a prison serving out its time, but a crew of joyous fellow-workers setting out in a

spirit of spontaneous co-operation to do something worthy for themselves and the world; not perhaps, it may be added, a society of sluggards looking forward to release from toil when they reach the happy age of forty-five or fifty-five; but a community of self-sacrificing men and women, eager to keep on working until the final clock stroke summons them to another life.

Paternalism and fraternalism! We may have either, neither, or both. Both paternalism and fraternalism,—that is the Nationalist's ideal. Neither paternalism nor fraternalism, that is the ideal of the "orthodox" economists, the so-called "Manchester school," or rather such members of that school as advocate a combination of *laissez faire* and individual competition; maintaining that if the government keeps its hands off, and every citizen seeks directly and solely his own welfare the highest welfare of society will be served. Paternalism without fraternalism,—that is an ideal of which some Oriental despotism will furnish us a fair type. Fraternalism without paternalism, that is the ideal which commends itself to

H. D. M.

The "Dead Hand" vs. the Living Brain.

Are not some of us who believe in a strictly undogmatic basis of fellowship as the true ideal for either a church or an association of churches doing, at times, an injustice through a failure to discriminate between a man's personal opinions and his sense of official obligation? Secretary Reynolds, for instance, as I understand him, insists that as director of the A. U. A. he is under legal, as well as moral obligation, to administer its funds, in accordance with the provisions of its By-laws, for the dissemination of pure Christianity and nothing else. This is not saying, in his capacity either as an individual or as secretary of the A. U. A., that the Western Conference has "forfeited its right to the name 'Unitarian,'" or that there is an "irreconcilable difference" between its definition of Unitarianism and his own. So far as I know, Mr. Reynolds has steadily refused to define Unitarianism or officially pronounce upon the limits of its fellowship.

The question suggests a very difficult ethico-legal problem which is pressing for a fresh settlement. To what extent shall the "dead hand" control the living brain? For how long may an individual determine the manner in which succeeding generations shall use the property which he bequeathes them! This question has figured in the Andover muddle. It is beginning to figure in our own affairs. Some of us are confident that many of those who in years past gave or bequeathed money to the treasury of the A. U. A. would, if they were living now, identify "pure Christianity" with just the sort of religion for which the Western Conference stands. But there are the cold words of the legacy! They could not grow into the larger thought as the one who used them might have grown had a longer life been granted him.

Hitherto our jurisprudence has imposed no limits upon the right of the donor to dictate the administration of his bequest for all coming time. We have been paying an extravagant or rather a misguided deference to the "dead hand." Some new departure must be made towards the recognition of each generation's right to do as it will with its own. But such a departure will be beset with grave difficulties. While our present system is coming to be an intolerable slavery, to recklessly ignore the expressed wishes of a testator would be gross dishonesty. It would, moreover, undermine that impulse to a large and far-reaching generosity which is one of the most inspiring signs of the times. Perhaps there is here a middle ground that

will be both comfortable and safe. Wanted,—the wisdom to guide us into it.

H. D. M.

Men and Things.

LONGFELLOW's house in Cambridge is now occupied by his eldest daughter and her uncle, Rev. Samuel Longfellow.

EDMUND GOSSE introduced Ibsen to the English public seventeen years ago, and claims to be "a very poor and inadequate interpreter" of the dramatist, but "still the first."

MATTHIAS SPLITLOG is the name of an Indian, the chief of the Wyandotte tribe, and a successful financier, who is worth a million dollars through his dealings in real estate. He is seventy years of age and can neither read nor write.

It is said that China has a law which compels every doctor, after dark, to hang as many lighted lamps in front of his house as he has sent patients to another world. The practice is vexatious to the doctors, and discouraging to patients in search of medical aid.

HAVELOCK ELLIS is the author of a work entitled "The New Spirit," in which, estimating the three great intellectual factors of the times, he defines them as, the scientific spirit of devotion to truth, the new interest and importance attaching to woman, and democracy.

PRUSSIA is a determined advocate of compulsory education. A new law will go into force next October, compelling every child to attend school from his sixth to the end of his fourteenth year, and for the entire year. Absence, not otherwise satisfactorily excused, is punished by a fine of from two and a half to twenty-four cents. In some cases parents are compelled to work out this fine. Employers permitting children to work for them during school hours are fined one hundred marks, or imprisoned fourteen days.

THE story is told that when Colonel Higginson was running for Congress a few years ago, a friend, working for him at the polls, came across a colored man about to cast his ballot for the opposite candidate. He remonstrated with him, saying: "I should think your sense of honor and gratitude would lead you to vote for the man who has done so much for your race." The colored man looked at the matter in a more practical light, and replied: "I should tink, sah, dat my sense ob honor and ob gratitude would lead me to vote for de gemman what gib me two dollars and a half."

PROFESSOR SWING thinks the easy habits of the vacation period not conducive to intellectual work, even of a light order. A hammock is no help to the reading of a good book. "The reader must be up and about." He tells a story of his visit to Lawrence Barrett, at Cohasset, who was never seen "lying around on his own grass and sofas. He seemed to feel that his guests ought to be all the while in reclining attitudes, but he was very careful to be personally full of fun and wisdom." He pronounces his friend "a rare combination of peace and action."

THE question "May Christians dance" is under discussion in ecclesiastical circles in New York. Archbishop Corrigan thinks it merits "serious consideration," and that round dances are "contrary to piety." Bishop Vincent also looks on the practice discouragingly, admitting that "to the pure all things are pure," but asking "who are the pure?" Dr. Storrs says no earnest Christian will ever ask himself how far he may go in this or any other worldly amusement, but rather how much can he render, in works of self-sacrifice and true living, to the cause of Christ and the church.

THE defenders of ritualism have their trials, as is seen in the complaint recently made by a correspondent of a Canada Episcopal paper, who says that in a service where two bishops besides the bishop of the diocese were present, in addition to the usual parish cross heading the procession and the Episcopal cross that was carried before Bishop Potter, a cross apiece was carried before the other two bishops. This it seems was all wrong, because visiting bishops are not entitled to such distinctions. The discouraged scribe adds that "it is such blunders as these that bring into contempt all real and true ritual." But we fear the cause lies much deeper than this.

AN article entitled "Some Geology of Chicago," by Mrs. Ellen B. Bastin, of this city, has attracted much attention, and has been copied, all or in part, in our leading daily papers. The article was first written for the Chicago Woman's Club, and read before that organization last winter, where it was listened to with deep interest. Mrs. Bastin then sent it to Harper's, who in turn sent it to a prominent geological student for an expert opinion,—quickly pronounced in the essay's favor. Mrs. Bastin is known among her friends as a woman of unusual mental gifts, combining power of original thought with the student's diligence and carefulness of method. We congratulate her on this success.

Contributed and Selected.

Two Friends.

One brought a crystal goblet, overfull
Of water he had dipped from flowing stream
That rose afar, where I had never trod—
Too far for even my quickened eye to see.
They were fair heights, familiar to his feet—
They were cool springs that greeted him at
morn,
And made him fresh, when noon was turning
high,
And sang to him, when all the stars were out;
His hand had led them forth, and their pure
life
Was husbanded with sacred thrift, for flower,
And bird, and beast, and man. The hills
were his,
And his the bright, sweet water. Not to me
Came its renewal. I was still athirst.

The other looked upon me graciously,
Beheld me wasted with my bitter need,
And gave me—nothing. With a face severe,
And prophet brow, he bade me quickly seek
My own hard quarry—there hew out a way
For the imprisoned waters to flow forth,
Unhindered by the stubborn, granite blocks
That shut them in dark channels. I sprang
up,
For that I knew my master; and I smote,
Even as Moses, my gray, barren rock,
And found sufficient help for all my house,
And all my servants, all my flocks and herds.
Mary A. Ripley.

One Morning.

One of many, all of them very much
alike. One day we go east and an-
other west; one morning north and
another south, but almost every morn-
ing we go to drive. I reckoned up
these drives one summer and found
that I had been, uphill and down and
along the pleasant valleys, some twelve
hundred miles. And once I reckoned
up the various drives, not counting
the little turns about the village, and
found that there were more than thirty
on the list, and not a railroad track to
cross. For Chesterfield is of all Massa-
chusetts towns well-nigh the farthest
from the madding crowd of railroad
travelers. Sometimes we hear with
terror of a scheme to push a railroad
up the happy valley that winds around
the bases of our hill. But God forbid!
It would spoil our "River Road,"
and there is not a railroad in the
United States that is worth so much
as that. If a bill for such a desecra-
tion of the sanctuary is ever at any
time before the general court of Massa-
chusetts I think I will go myself and
plead against it. But what headway
could I make, or any one, against the
banquets and the free excursions
which the "West End" success has
just established as the only forensics
that are irresistible for the Massa-
chusetts legislator's generous and open
mind?

Much as I drive, I always have a
little pang in getting off and am al-
ways glad when I get back to our own
"Hill-Top." For in truth, it is a
wonderfully pleasant place. A more
lovely outlook on the western hills
could not be bought with money.
That is an absurd way of putting it,
for landscape beauty is a commodity
which does not affect in any least de-
gree the price of domiciles and farms
in this vicinity. In a dozen, in a
score of places hereabout I could buy
a few acres "beautiful for situation,"
—affording a view as lovely and en-
trancing as the heart of man could
reasonably desire—for \$500, or \$1,000
at the most. Looking westward at
this moment, across two intervening
fields, for one of which I have a hank-
ering that Henry George would not
approve, I see a homestead, a nice big
old house with all sorts and conditions
of barns, and seventy acres of land,
which can be bought for \$2,000 or a
little more. A few miles off, there is
the loveliest meadow in the country
round, with nearly two hundred acres
of pasture and woodland, the house
and barns standing on one of those
old river-banks which are always so
pretty,—all this for \$2,000. And the
meadow yields \$300 worth of hay this
very year! I wonder what the bear-
ing of these facts is on the land-theories

of Mr. George, if they have any.
There would seem to be land enough
and to spare, if that is all that is re-
quired to herald the millennial dawn.
I wonder more that men of moderate
means, who can afford only three or
four hundred dollars for the family-
summer, do not come and buy these
deserted houses, of which there are
scores in Hampshire county that sad-
den every road by which we go abroad.
It is astonishing how soon they go to
ruin when the human life has gone
and left them desolate.

I wish I knew the history of my
own domicile. So far I have not traced
it back more than some eighty years.
That long ago, my informant, a vena-
ble lady who is since dead, came to
it a bride (she was an aunt of Presi-
dent Hayes), and she said that it
was then already old. The most dis-
tinguished occupant on whose traces
(literally) I have come was one Mack
Ewell, who was a stage-driver, and his
great distinction was that he drove
Lafayette down to Northampton in
1824. I have not the least doubt that
Mack pulled up his horses for a mo-
ment in front of the old house, making
some poor excuse for doing it, so that
Mrs. Mack might have a chance to
see the great man. The old hand-
made clapboards give no sign that his
eyes rested on them. Well, well; just
as true gentlemen as Lafayette have
looked on them approvingly since I
have dared to call them mine.

But all this time my horse has been
standing at the gate, under the maple.
Fortunately he has the virtue of stand-
ing without measure. "Having done
all" or having done nothing, he can
stand with equal grace, and this virtue
clothes his form with favor in my
lady's eyes. Which of our thirty dif-
ferent drives shall we take this morn-
ing? Shall it be "the West Cumming-
ton drive"? That is one of the longest
and the best. Very well, then; as they
say at a Masonic funeral, "So mote it
be." First two miles west, down to
the Westfield river. It is very much
down; for the first mile an open view;
and for the second, through shaded,
leafy ways. At first the hills beyond
the river lie exposed before us, range
beyond range, one, two, three, four,
five; the last, French's hill in Peru,
which is 2,300 feet high—or was before
the United States Survey went round
reducing our presumptuous elevations.
If they presumed to take down Grey-
lock by so much as an inch, I have not
heard of the indignity. It never
loomed more proudly there in the
northwest than it does to-day, highest
of Massachusetts hills; about half as
high again as Wachusett. The upland
farms afford a happy illustration of
Emerson's proverb—"All are needed
by each one." Now they all are green,
though varying from light to dark.
But in a little while there will be
patches of yellow, of pale gold, here
and there, all over them, because of
the June grass left unmown, and to the
distant eye as beautiful as fields of
wheat. My neighbor Bancroft puts
on a team of eight or ten men and does
up all his haying in a week. We are
so glad that all the farmer folk have
not his push and drive. They say that
there is one who mows his June grass
on the ice in February, and the tale
makes no exorbitant demand on our
credulity. Thanks for the shiftless
kind who leave it standing till we go
away in autumn weather!

When we have reached the river we
turn up its western bank, reflecting as
we do so on the justness of Mr. War-
ner's observation "how much water
adds to a river." The brook, for which
we leave it soon, seems less affected by
the drought. At one place there is a
cool, dark pool that marks the limit of
my first morning walk in Chesterfield,
in 1875, and is it my lost youth or but
a shining pebble that lies there under
the silent stream? Every little while
as we go on there is an opening in the

wood or field, an invitation to explore,
which we always say we will some
day accept but never do. Unvisited,
these nooks and lanes give to our little
world limitless possibilities of beauty
and delight. On the edge of Cumming-
ton we turn up a hill that, with occa-
sional dips and hollows, climbs for
three miles to the "Bryant Place,"
where William Cullen Bryant spent
his youth and much of his old age.
If we turned to the right, a mile or so
before reaching that, in a few rods, on
the steep hillside, we should come to
the spot where he was born and which
a monument now marks; and just
across the road is the old burying-
ground that stored his youthful mind
with images of death; whence "Than-
atopsis" in due time. Bryant wrote a
charming poem on the planting of an
apple-tree: and a little to the south of
his homestead there is an orchard of
his planting—twelve hundred trees, if
I remember rightly. It is the least
interesting orchard in these parts.
The trees are still small and very near
together and they never seem to have
any apples on them. Bryant was given
to this sort of thing. He made no
effort to keep up a homely wildness on
his place. It has a beautiful but one-
sided outlook on the hills of Chester-
field and Goshen. Mr. and Mrs.
Dawes who kept the place for Bryant
keep it still, and they would give us
a warm welcome if we stopped, but
that we must not do to-day. Wide
fields slope from the front of the house
to the West Cummington road, past
which we drive and in a few moments
cross that

"little rill which from the springs
Of yonder grove its current brings,
Plays on the slope awhile and then
Goes prattling into groves again."

This road was new in Bryant's later
years, and its beauty has been much
increased during the fifteen years of
my acquaintance with its thickening
shade. As we near the valley road
we are confronted by Deer Hill, thick-
wooded to its top and of a bulk and
symmetry that have no rivals near.
Reaching the valley road we turn
towards home, the four miles to East
Cummington as nearly level as we get
it hereabout, and consequently much
valued by your correspondent who
dearly loves a quick and lively motion
on the road. But the road and river hug
each other all the way so lovingly that
it seems almost criminal to hurry on.
"Plainfield 4 m." a sign-board says
upon the left, and if we took that road
we should be taking the road which
Bryant took when his poem "To a
Water fowl" shaped itself in his mind;
shaped itself on an immediate experi-
ence. In Plainfield we should have
John Brown for company, for he went
there for Parson Hallock's schooling,
as Bryant had been before him, and
Charles Dudley Warner, whose birth-
place or early home is just out of
Plainfield village, on the Hawley road,
and whose "Being a Boy" has the
configuration of the region upon
every page. A bit beyond the Plain-
field sign-post there is a tiny house
with gambrel roof and, in its gen-
eral appearance, a flavor of mild de-
cay. It was formerly a part of the
Bryant house—the Doctor's office—
and in it young Bryant wrote "Than-
atopsis," which Dr. Hedge considers
the greatest poem which America has
yet produced, and he is one of many
who think so. I wonder that the
town of Cummington does not secure
it as an indefeatable possession. Nearer
the village the Brook of the poem
again crosses our way, this time in the
setting of a very beautiful ravine with
tumbled rocks for it to dally with.

There is one more reminder of Bry-
ant: the village library which he gave to
Cummington, its well-stocked shelves
affording to his townsmen such oppor-
tunities as his boyhood never knew.
Go by what road we will from Ches-
terfield, it is uphill work getting

back. To give it time enough we
often take a *Century* along with us,
or some pleasant book. And so one
morning lapses from the careless pres-
ent into the past that is a world of
dreams and shadows.

JOHN W. CHADWICK.

Love to All, but —

The other day, as I was writing a
letter, I put near the close of it, the
words so commonly used, "Love to
all;" and it came to me, with a sense
of relief, that it was very good to be
able to write that "all" *honestly*. How
very often we write it in only a half
honest way, not fully realizing it, per-
haps, and yet doing it merely as a
form and because it is expected of us.
There is a good deal of insincerity
that creeps into letters without our
being fully aware of it, and perhaps
this "Love to all" is the most frequent
form. What can we do about it? Can
we say, "Love to all, but—" and then
enumerate the persons we do not love?
No, we can not, for several reasons.
For *their* sakes we can not, because it
might do them a good deal of harm,
and bring much disappointment and
discouragement if they knew we did
not love them. For *our* sakes we can
not, for perhaps the fault may lie in
ourselves, or we may not know these
people well enough; and so, confession
of lack of love might bring us unde-
served condemnation.

An honest way is not to mention the
matter at all, even at the risk of seem-
ing cold to those we really do love. I
suppose there are times when even the
insincerely written "Love to all" may
accomplish a good that justifies the
insincerity; it is a nice question. We
often think that there are absolute
standards of morality; but life is com-
plicated, and we find that there are
issues which can not be met by simple
rules. We have to bring to bear on such
matters all the light we can, and then
act accordingly.

One of the dictionary definitions of
light, is "a point of view," and every
day we find that this definition holds
true. Two equally good, honest and
intelligent persons will look at the
same thing in a different "light," and
will then decide on very different lines
of action. All we can do is to think
as honestly and broadly as we can,
and then do what seems to us right.

What a comfort it is when there is
no temptation to insincerity. We must
face the fact that there often is tem-
ptation even to the most saintly, and
very often it arises from the best and
highest of motives. I suppose the
best persons in the world would say,
"You must love every one, must
make your 'love to all' true." Yes;
of course that is the end towards
which we should strive, and which I
hope we are nearing day by day; but
as we have not all yet attained it, it
becomes us to be very careful that we
are honest to ourselves and others. If
it is not practical to write "Love to all,
but—," let us write that which seems
to us, for all reasons, the kindest and
most sincere.

JUNIATA STAFFORD.

MEN imagine that they communicate
their virtue, or vice only by overt ac-
tions, and do not see that virtue or
vice emit a breath every moment.—
Emerson.

JESUS welcomed Greek, Jew, Gentile,
Barbarian, Syrophenician, or Samar-
tan, while he reserved his thunders
for professors of his name.—C.A. Bar-
tol.

WHEN we speak of what Christian-
ity has done for civilization, we ought
to remember what civilization has
done for Christianity.—M. J. Savage.

"NOT the acquirement of knowl-
edge, but the creation of an attitude
of mind, is the aim of all rational
training."—Mona Caird.

Church Door Pulpit.

Monism and Unitarianism.

Written for UNITY by FRANCIS C. RUSSELL.

The writer of this contribution has long desired to call the attention of the readers of UNITY to the work that is being done under the banner of Monism. The Western Unitarian Conference having declared that it "conditions its fellowship on no dogmatic tests," but that it stands ready "to welcome all who wish to aid in establishing truth, righteousness and love in the world," it would seem that those Unitarians who commend that declaration ought to recognize with ready sympathy a labor devoted to the same ends, but based upon data and possessing methods of another sort.

Unitarianism is based upon the postulates God and Immortality. But so seductive against what has ultimately proved the truth have certain natural impulses proved to be, when applied to religious subjects, and so mistaken have proved so many religious affirmations, that very many minds have been led to regard the whole matter of religion with profound misgivings, and some to reject the same *in toto* as a texture of illusions.

While it is lamentably true that such mental results in too many cases have been the conclusions of merely superficial and conceited reflection, prompted by impulses worthy of no respect, it is entirely wrong to regard all such cases as obnoxious to such a judgment.

There is a very numerous class of minds in these modern days that view all the extant religious affirmations as subject to doubt and as demanding credentials not yet forthcoming, and yet that have given the most serious, deliberate, and painstaking counsel over those affirmations. They recognize with the utmost sensibility the prime importance to man of religious belief—that is, of a system of beliefs competent to satisfy the intellect concerning the significance and constitution of the universe, to inform the moral aspirations of man and sanction his judgments thereon, to inform and stimulate the altruistic affections and to assure and console man amid the buffetings of circumstance. They recognize the need man suffers of such a system as an indispensable basis upon which to construct his life and his character and by which to govern his practice. To ascertain such a system is their prime solicitude and their assiduous study. But they recognize also the indispensable conditions under which the system they seek must be found, if at all, and under which it must endure. So sensible are they of the pitfalls that lurk in the paths of religious research, and so vigorous a rule do they deem necessary in order to avoid error therein, that they will assent to no religious affirmations that do not accredit and maintain themselves in spite of *all* free inquiry and criticism. They do not propose to have parted with inadequate but still very serviceable and comfortable forms of faith to take up with those that yet ask, in however limited a degree, the same kind of intellectual and moral indulgence in their favor as did the former. They feel profoundly the absolute verity of that truth that Emerson expressed thus:

In this kingdom of illusions we grope eagerly for stays and foundations. There is none but a strict and faithful dealing at home and a severe barring out of all duplicity or illusion there. *Whatever games are played with us, we must play no games with ourselves, but deal in our privacy with the last honesty and truth.*

Consequently their methods of religious research must be and are identical with those that have so signally approved themselves in the upbuilding of that modern structure usually referred to as science, and their data

must be and are identical with those that science has established, together with those that science indicates and permits.

But they recognize the truth so generally unperceived that science, and even logic itself, roll upon presumptions of the most real sort, that they have their metaphysics and their philosophy, and that religion, dealing as it does with the most general and fundamental interests of man, ought, likewise, and in conformity with science, to ascertain its fundamental presumptions, its logic, metaphysics and philosophy.

Rigorous as are these conditions, and to the minds of many so incompatible with the objects in view, it is, nevertheless, the perhaps surprising truth that, so far from regarding themselves as engaged in a desperate quest, many of those who find themselves in the mental condition, and who have prescribed to themselves the methods just described, already deem themselves in view of the sublime outlines of a faith that will conform to and fulfill their expectations. Instructed by the history and spirit of science, they look not for a proximate, complete revelation, but for a gradual, progressive, and infinitely continuous development of their religious comprehension and their religious life. They expect the necessity for, and are content temporarily to abide in and rely upon, forms of religious comprehension and statement that, serving the passing exigences and for stepping-stones to a better insight, will, in due season, lead to more and more adequate and glorious forms of comprehension and statement.

In this spirit of patience that eschews all precipitation and forestalling, but with an assurance that affords an all-sufficient peace of soul and yet excites it to zealous and beneficent activities, with glimpses of nascent and embryonic probabilities of future good in belief and practice, that half conceal and half reveal themselves in vague but glorious vistas, these disciples of the scientific spirit, who will neither hoodwink nor sophisticate their judgments or their consciences in favor of any religious proposition, struggle and aspire, studying after truth, desiring righteousness and impelled by love.

It is remarkable how thin a partition divides these Monists from Unitarians. Both recognize reason as the only ultimate authority in matters of belief, whether religious or otherwise. Both recognize the scientific method of ascertaining truth as the only approvable one. Both are possessed by the same aims and aspirations. Both believe in the "One in All—that Life whence suns and stars derive their orbits and the soul of man its Ought—that 'Light which lighteth every man that cometh into the world,'" but while Unitarians personify it and name it "the Eternal God, our Father" these are not yet prepared to take that style. They are as yet under the shadow of that supreme mystery and are constrained by the dictates of their method that must not be infringed upon, to withhold their assent. Like Tyndall, they "dare not, save poetically, use the pronoun, 'he,' regarding it." They dare not call it "mind." They refuse to call it even "a cause."

Neither do I understand them to deny but that the Unitarian conception and name for the "One in All" may ultimately become to be warranted and counseled. Their attitude is rather that experienced by Goethe.

Who dares express him?—
Or who to deny him?—
The All-enfolder,
The All-upholder,—
I have no name to give him.

Another prominent difference between Unitarianism and Monism relates to the doctrine of immortality.

It would be utterly misleading to say that these latter entertain no faith in a future life, although candor dictates the confession that their belief in this regard would be comprehended by those to whom it would be new doctrine, as an utter renunciation of immortality. Their belief in respect to this topic is so thoroughly a consequence of their philosophy of identity and heredity, that it can not be understood without full information concerning that philosophy. Suffice it to say here that they hold the doctrine of immortality as generally conceived as being utterly incongruous and unnatural, and fit to be superseded by their natural and scientific tenets, which, when duly comprehended and considered, they regard as in every way better adapted to minister to the not unworthy cravings of man for persistent and fuller life.

Still even in this matter I do not understand them as denying that the Unitarian conception of a future life may not ultimately be so informed and stated as to become warranted and counseled.

What, however, they regard to be the most important and advantageous difference in their favor, is the positive attitude they feel warranted in taking and holding concerning their fundamental presumptions, and concerning those derived doctrines of logic, science and philosophy that are deemed to have established themselves, in spite of every past and prospective contention, according to the most rigorous scientific scrutiny.

Agnosticism they regard as a profound and lamentable mistake,—the more so because it is the abortive result of promptings in every way so laudable, and of labors, in so many ways so comprehensively fruitful and serviceable. They regard it, in spite of the sanction of so many of those who are supposed to voice the best authority of science, as a mere wind-fall out of the orchard of scientific philosophy, destined to be cast aside with the worm of error that caused its premature apparent ripeness, as soon as the world shall recover from its precipitancy, and looking upward shall behold the sound fruit of scientific philosophy fit to be gathered. Nevertheless they regard it as a very present bane in its passing popularity, an arrogance masquerading under the guise of humility, accepted in virtue of logical confusion, and in its philosophical, ethical and religious consequences stupefying and pestilential.

They know that real scientific philosophy is permeated by quite a contrary spirit, intent and method. It starts from utterly contrary foundations, and so far is it from being differential to doctrines inconsistent with its own, it is in its own way the most intolerant and absolutely uncompromising body of doctrines the earth has ever known.

Hence our Monistic should-be brethren feeling it absolutely necessary that all schemes of philosophy, ethics and religion shall conform to the fundamentals and the methods of science and scientific philosophy or perish, and, feeling themselves strong with the whole vigor of that truth that moves onward in unperturbed majesty amid the wreck of inconsistent systems, hold it as of prime behoof on every account to take and maintain the same positive attitude that science does in regard to all doctrines that are really fundamental and that are immovably derivative therefrom, according to scientific data and methods. Of these none is more absolutely necessary than that the constitution and order of the universe, in sum and detail, is infinitely and progressively comprehensible.

Science has presumed this in all its history, and without the same science could never have been and could

never endure, save as mere opinion. Scientific philosophy absolutely justifies this assumption and all experience verifies it. Whenever man has really disbelieved it, intellectual, moral and religious paralysis has supervened, and whenever he has essayed to argue towards its discredit he has been compelled to stultify himself by using premises that could never have been available except in virtue of its aid.

Now Monism is inclined to regard Unitarianism as decaying under the contaminating influence of agnosticism, as having in spite of its brave declarations only a half trustful and spasmodic reliance on the authority and religious ability of reason and science; as wavering between the incompatible foundations of arbitrary but comfortable faith, and the assured and stimulating scientific faith that properly, necessarily and duly arises to complement scientific knowledge and philosophy. It observes the deadening, prevalent conviction that the evolution philosophy is the final consummation of all philosophy, and that the dynasty of worthy philosophers will come to an end with Herbert Spencer. It observes that Unitarians do not advert to the facts that it is now over a quarter of a century since all the essentials of the system of that great man (worthy of all respect short of slavish mental submission) were given over to the world, and that that quarter century has been one of prodigious activity and fruitfulness in all branches of philosophy, especially in providing scientific data and developments for a truly scientific philosophy that has been slowly and by piecemeal forming upon truly scientific foundations, laid before the time of Spencer, but with which he has never been conversant. It observes that those who affect philosophy are too generally blind to the facts that we now have new and philosophically transforming foundations, in logic, mathematics, physics and chemistry, that we have new and scientifically acceptable theories of cognition, association, attention, memory, inference, volition and personality; new and important theories of ethics, and that the day of important monographs has superseded the days of system building, as properly it should obtain under the discipline of scientific method.

Having, as it believes, appropriated these results and apprehended their philosophical, ethical and religious significance in due measure, Monism has undertaken a constructive mission, and desires in the very spirit of scientific propagandism to confer with all who desire as it does, to help establish truth, righteousness and love in the world, and to join with others in service-worship in their behalf.

Its special organ is *The Open Court*, of Chicago, a service-offering of no mean proportions in the esteem of those who are aware of the circumstances of its institution and maintenance.

The philosophy of Monism is briefly summarized in the book "Fundamental Problems," the work of the editor of *The Open Court*, Dr. Paul Carus. The author of the work is a man of great philosophic ability and a scholar of very great acquisitions. He is an adept in all the new knowledge and speculation, especially that of a scientifico-philosophic character, to which he is himself a prominent contributor. His book is a very repertory for those who would desire to become acquainted with the present condition of that philosophy that alone has the sanction of real science.

As the book is written in the service of what the author deems the essence of religion he grapples with the central problems that lie at the basis thereof. He rejects supernaturalism as well as agnosticism and materialism, and advocates faith, by which he understands the conception that is ex-

pressed in the term, in the original Greek and Hebrew, "steadfastness" or "trustful confidence." In his philosophy he follows, but not abides by, Kant. What appears labyrinthine, however, in Kant, his lucid disciple shows with admirable clearness; and had his book not other and superior merits, it would be of signal service as a clew to the meaning of Kant's "Critique" which is justly regarded as severe reading.

Dr. Carus calls his philosophy Positive Monism—Positive, because like science it consciously posits its fundamental data; Monism because it conceives the Universe as an irresolvable unit.

Proper though these names are, I would prefer to call it the Philosophy of Form, because form is presumed as a concrete prime condition of existence with matter and energy. While Kant laid the suggestion of this principle he did not develop it. This has been, however, the unsuspected postulate of much that has been done by his disciples, especially in the new developments of logic and mathematics. Dr. Carus' treatment of form and formal thought is the dominant and most valuable feature of his book. The philosophic significance of Form as a prime condition is radical, and, as in Germany, so in England and America, its import will soon be recognized outside of the narrow circles of a few logicians and mathematicians, who have hitherto been the only ones who have appreciated its real significance.

I am able confidently to recommend Dr. Carus' "Fundamental Problems" to the attention and study of the philosophy classes of our Unity Clubs, as altogether the best vehicle in which to gain a survey of the present condition of scientific philosophy, and a preliminary insight into a phase of philosophy that will soon be of great renown in the world of thought. Dr. Carus has also lately delivered before the Chicago Society for Ethical Culture, and published in pamphlet form, three lectures on "The Ethical Problem," in which he very courteously but cogently points out that, in the absence of a positive resolution of an ethical criterion having an essentially religious basis, the so-called ethical movement lacks its proper *raison d'être*.

At the last meeting of the Western Unitarian Conference the Rev. N. M. Mann, of Omaha, read a very notable and excellent discourse on the "Need of more Intellectual Life in the Church," which has recently been printed in UNITY. Permit me to predict that when Unitarians shall in very truth "trust free thought and trust it everywhere," and instead of dwelling amid the obsolescent philosophy of a quarter of a century ago and before, shall consult with the seething scientific and formal philosophy of the present day, they will not only experience an intellectual life, of remarkable fullness and profundity, but they will find their misgivings, on account of their religion, absolutely misdirected.

They will then begin to usher in that "new church founded on moral science, at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms or psaltry or sackbut, that will have heaven and earth for its beams and rafters; science for symbol and illustration, gathering fast enough beauty, music, picture and poetry, yet stern and exigent as was never stoicism—shaming these social, supplicating manners, and consoling man with the living laws, that know if he has kept them and that animate him with the leading of great duty and an endless horizon." Let us all struggle and aspire together in harmonious co-operation.

The Sludy Table.

A Thoughtless Yes. By Helen H. Gardner. New York: Belford Company. Paper, 50 cents.

America has perhaps twenty clever writers of stories. Helen Gardner is one of these. But she is also one of the few—we dare not say how few—who put moral earnestness and enthusiasm for humanity into their stories. Her present book is a collection of nine short stories, only the last three having any connection in plot, but all bearing some logical relation to the quotation from Ingersoll on the cover: "The downcast eyes of timid acquiescence have paid to impudent authority the tribute of a thoughtless yes." We have praised Miss Gardner's earnestness. We can not but regret the pessimism that goes with it, for only one of her nine stories seems to do justice to the saving remnant in modern society that works to make all the world better. Still we welcome her book. Even such pessimism as hers is better than the nerveless superficiality of her rivals.

Edward Burton. By Henry Wood, with an early introversion, through the forms of outward things, seeking for the subtle essence and the hidden springs. Boston: Lee and Shepard, \$1.25.

We have copied in full the quotation on the title-page of this book, because in our own reading we overlooked it till we had finished the book, and thus met with a disappointment we might have been spared. "Edward Burton" is apparently intended for a religious novel of a rational type, but unfortunately the author, while freed from the traditions of orthodox literalism, is unbalanced and superficial, and the result is a shallow, ridiculous book, full of sickly sentimentalism. This is all the more inexcusable because certain parts of the book are fairly well written and express views held by most advanced thinkers. If the novel ever should be widely circulated it would be a misfortune to liberal thought, for the reader's natural reflection would be, "If this is liberalism, give me none of it."

Rituals. "Five Services for Public Worship."

These services abound in childish supplications, as if our characters were conditioned by the favors of the deity, rather than by our own exertions. Confessions of sins never intentionally or intelligently committed against a personal deity, recognition of angels, cherubim or seraphim, worshipping in a localized heaven, wrong conceptions of cause and effect with regard to sins and forgiveness, as if iniquity were a matter of uncertainty, sometimes punished and sometimes forgiven, make the ritual of little worth to those of advanced ideas. That good people who pray to God are his favorites, and that he withholds good things from those who do not walk uprightly are conceptions of the deity many have outgrown. More stamina and less gush, more self-reliance, ethical instruction, mutual benefit, mark the pulpits of our new era. Rituals should produce an effect upon man, and not attempt by out-worn methods of thought and worship to influence God.

Our Flag. By R. A. Campbell. Chicago: H. E. Lawrence & Co. Price, \$1.00.

This little work is a history of the evolution of the stars and stripes, contains twenty-seven illustrations and a number of patriotic selections from the writings and sayings of renowned soldiers and statesmen. It is intended to foster the sentiment of patriotism, and the condensed account it presents of the origin and growth of our national emblem is interesting and instructive. The book-binders work is well done, and the book would make a suitable gift to the boys and girls.

Stories in Songs. By Elizabeth U. Emerson and Kate L. Brown. Boston: Oliver Ditson Co.

A compilation of pretty songs, set to easy music, for the use of kindergarten, home and school. The topics are gathered from Nature rather than the old-time sources of fairy legend and myth, and tend to develop in the child a ready and loving observation of natural objects. The music is both original and selected.

A NEW writer on the Brownings bears testimony to the deep unfaltering love that united the married poets; a love, however, that did not require complete identity of thought and feeling. "On many points they differed by the breadth of all the skies." We are told one subject of difference was Spiritualism, and another the third Napoleon. Browning has recorded his conclusions on both these subjects in "Sludge, the Medium," and "Prince Hohenshiel Schwangau." The writer says "it would seem as if he felt called on to answer these divergencies in some poem." Attention is called to the contrast between Mrs. Browning and George Eliot in the manner each felt towards the critics. We are told there was none of that "intellectual coddling" in the Browning household, which is the term used to describe Mr. Lewes' tender care of his wife. Mrs. Browning not only read what stronger critics had to say of her verse, but was sometimes forced to listen to some very unflattering opinions from her husband. But they left each other free in the main direction of their work, exchanging a promise at the time of their marriage never to interfere with each other in the matter of publishing anything which it seemed good to them to write. Their union is pronounced a triumphant and conclusive experiment in marriage.

In speaking of the neglected graves of many famous people, Mr. Edward W. Bok, in a recent issue of "Literary Leaves," says, "I also noticed the neglect in connection with the grave of Mrs. Lydia Huntley Sigourney in the old cemetery in Hartford last week. There is only an ordinary brownstone slab at the head of the Christian poet's mound covered with green lichen. In this case, surely, there should be a remedy by a general contribution, not only from the schools and churches of Hartford, but throughout New England, to the up-building of both of which Mrs. Sigourney devoted the best part of her eminently useful life. It seems strange, indeed, that living relatives should forget these spots, which would be literary shrines to hundreds, if they were properly preserved and looked after."

THE *Literary World*, speaking of Henry James' latest novel, "A Tragic Muse," says: "There is something paradoxical in a success which leaves our real sympathies untouched. We perceive a curiously brilliant surface, but we are not in the least dazzled. Real pathos, real power, strike their roots deeper. What a wide difference, too, between finish and style! Style is something quite above workmanship, even of the best; it is an emanation of personality. Clever writers abound, but where is the great novelist?"

THE numerous friends of E. P. Powell will be glad to know that his book, "Our Heredity from God," is to be translated into German and brought out at an early day by a Berlin publisher. It is pleasant to record so deserved a success.

JESUS astonishes and overpowers sensual people. They can not unite him to history or reconcile him with themselves. As they come to rever their intuitions and aspire to live holly, their own piety explains every fact, every word.—Emerson.

DOLLAR CLEARANCE SALE.

25 Valuable Pamphlets,

1016 pages, sent prepaid for \$1.00.

Many of the pamphlets in the subjoined list are now extremely scarce and can not be obtained after our present stock is exhausted. We offer the set prepaid for \$1.00, as long as they last, and also indicate the prices of separate pamphlets. It should be noted that the separate prices aggregate nearly \$3.00 hence it is economy to order by the set.

Liberty and Life.—By E. P. Powell. 208 pages. Price in cloth 75 cents, paper edition sold only in this combination, or given to any subscriber sending us a new name for a year with \$1.00.

The Unending Genesis.—By H. M. Simmons. 111 pages, 25 cents.

Practical Piety.—By Jenkin Lloyd Jones. 10 cents.

Uplifts of Heart and Will.—By James H. West. 20 cents.

An Old Religion.—By J. C. F. Grumbine. 95 pages, 25 cents.

Truths for the Times.—By Francis Ellingwood Abbot. 10 cents.

Lecture on the Bible.—By Rev. Charles Voysey. 10 cents.

Christian Propagandism.—By Francis Ellingwood Abbot. 10 cents.

God in the Constitution.—By Rev. Arthur B. Bradford. 10 cents.

Compulsory Education.—By Francis Ellingwood Abbot. 5 cents.

The Present Heaven.—By O. B. Frothingham. 5 cents.

The God of Science.—By Francis Ellingwood Abbot. 10 cents.

On the Vision of Heaven.—By Prof. Francis W. Newman. 5 cents.

A Study of Religion.—By Francis Ellingwood Abbot. 10 cents.

The Battle of Syracuse.—Two essays by James Freeman Clarke and Francis Ellingwood Abbot. 10 cents.

The Public School Question, as understood by a Catholic American citizen and a Liberal American citizen. By Bishop McQuaid and Francis Ellingwood Abbot. 100 pages, 10 cents.

An Agnostic View of the Doctrine of Vicarious Atonement.—By W. H. Spencer. 5 cents.

Evolution in its Relations to Evangelical Religion.—By B. F. Underwood, Prof. P. A. Chadbourn and Prof. Asa Gray. 5 cents.

Messianic Expectations.—By Rabbi Solomon Schindler. I. Introductory, 5 cents; II. Two Thousand years ago, 5 cents; III. The Carpenter's Son, 5 cents; IV. Judaism the Mother, and Christianity the Daughter, 5 cents; V. A Genuine Messiah, 5 cents. The five lectures for 20 cents.

The Proposed Christian Amendment to the Constitution.—By Francis E. Abbot. 5 cents.

Is Romanism Real Christianity.—By Francis W. Newman and Francis E. Abbot. 10 cents.

The Philosophy of a Strike.—By N. A. Dunning. 5 cents.

Remember this is a clearance sale. Send now, don't wait six months and then complain because we can not give you all the pamphlets advertised. We have about 100 full sets, and when part of the pamphlets are out of print we shall have to substitute others. Address

CHARLES H. KERR & CO., Publishers.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

175 Dearborn Street, Chicago.

Notes from the Field.

Chicago Branch of the Women's Conference.—Our readers will recall the announcement made in these columns a few weeks ago, of the organization of the above society to take the place of the Women's Unitarian Association, recently disbanded. It is proposed that the new society hold four meetings during the season, on the last Thursday of the month, alternating with those of the Unitarian Club. The meetings will be held at the churches, with lunch, as before, but we are not yet able to specify the exact dates and places. Printed circulars containing the following programme will be sent to the members of the old association early in September. This programme has been arranged with some difficulty during the summer vacation and is subject to slight changes. The general topic for the course of four meetings is

NEW ENGLAND THEOLOGY,

which is divided as follows:

October Meeting. ROGER WILLIAMS, 1606-1638. I. Early History of the Baptists in England, Miss Florence Hilton. II. Life of Roger Williams, Mrs. M. E. S. Russell.

Topics for general study and discussion: New England Theocracy vs. Religious Liberty. The Providence Plantation. Roger Williams' Treatment of the Quakers. Subsequent History of the Baptist Church in America.

December Meeting. ANNE HUTCHINSON. Mrs. H. A. Plummer. Topics of discussion: Antinomianism. The Boston Synod of 1637. Governor Vane and other Converts.

February Meeting.—COTTON MATHER. I. Life and Character of Cotton Mather, Mrs. Julia Visser. II. His Writings. Mrs. George Bartlett. Topics for discussion: The Mather Family. Witchcraft in New England. Lecky's Views on Witchcraft. Political Ascendency of the Clergy at this time. Practical Piety.

April Meeting.—JONATHAN EDWARDS. I. The Man. Mrs. J. V. Blake. II. The Theologian, Mrs. J. R. Effinger. Topics for discussion: Edwards on the Will. Calvinism in New England. The Westminster Confession and its Revision. Can a Religion of Hope be based on the theory of Human Depravity. The Difference between the Principle of Ratiocination and Reason in Religion.

CELIA PARKER WOOLLEY,
Chairman Programme Com.

Middleboro, Mass.—Middleboro is a town of over five thousand people. It is situated right in the heart of Puritanism, and has always been regarded as one of the strongholds of stern orthodoxy. Some fifteen years ago, Messrs. Potter and de Normandie of the Plymouth and Bay Conference, started a liberal movement, which promised well at the outset, but gradually lapsed, through lack of missionary enterprise on the part of the Conference. Since then, the town has been literally ruled by the narrowest orthodoxy. The spirit of this rule may be judged by the fact that when the Principal of the High School, a few years ago, ventured to suggest to his scholars that there might be some truth in the doctrine of evolution, his resignation was demanded. The shelves of the Public Library have been carefully guarded against the liberal and scientific literature of the age. The general atmosphere of the town has been that of restraint and repression. Where healthy public amusement has been frowned upon as dangerous to religion, and the churches have devoted themselves exclusively to prayer-meetings, instead of seeking to elevate and direct the whole intellectual and social life of the community, the freer spirits of the town have been driven to seek for pleasure in doubtful ways.

Twelve months ago there was upwards of three hundred families who had ceased to attend church, or who attended very rarely. About eighteen months ago, liberal preaching was commenced in a small hall. Six months later, a Unitarian society was organized, and Rev. W. H. Ramsay was installed as minister of the new society.

There is now in this old Puritan town a large congregation of the liberal faith. Two weeks ago nearly five hundred people listened to the liberal gospel on Sunday evening; and the average congregation numbers over a hundred. There is a flourishing Sunday-school and a large Unity Club, besides a "Lend-a-hand" Club; and within a year the society hopes to be permanently housed in a bright and comfortable church home. A suitable building lot has been presented by a generous friend, and nearly five thousand dollars secured for the building, the foundations of which will be laid within a few weeks. The church has no credal test of membership, but welcomes all who desire to unite in building up the kingdom of righteousness, truth and love in the community.

Sunday-school Assembly at Weirs, N. H.—Wednesday, July 30, the Unitarian Sunday-school Society has arranged to hold a one-day Sunday-school Assembly for the discussion of Sunday-school topics. The following is the order of exercises: 9 A. M. Conference meeting, conducted by Rev. S. C. Beach, of Dedham, Mass.; 10 A. M., Morning session,

devoted to topics connected with Sunday-school instruction. 1. Rev. H. G. Spaulding, secretary of the Unitarian Sunday school Society, will speak on "The True Order of Studies." 2. Mr. J. O. Norris, Master of the Charlestown (Mass.) High School, will speak on "The True Method of Teaching." 3. Rev. W. W. Fenn, of Pittsfield, Mass., will speak on "The Gospels: How to Study and how to Teach Them." There will also be a Question-box; and it is hoped that teachers and others will use the opportunity to ask questions (in writing) on any of the topics presented at the meeting, these questions to be briefly answered by one or another of the speakers. 2:30 p. m. Afternoon Session. This is to be a general platform meeting, with addresses on subjects bearing on the Moral and Religious Education of the Young. Rev. E. A. Horton, of Boston, President of the Unitarian Sunday-school Society, will preside. Addresses will be made:—1. By Rabbi Solomon Schindler, of Boston, on "Jewish Sabbath Schools." 2. By Mrs. Isabel C. Barrows, of Dorchester, Mass., on "Children and Charities." 3. By Rev. W. W. Fenn, of Pittsfield, Mass., on "God's Parables." 4. By Rev. F. B. Hornbrooke, of Newton, Mass., on "Hindrances in the Way of the Young." 7:30 p. m. Evening Meeting. Rev. H. G. Spaulding will deliver in Music Hall an illustrated lecture on St. Paul's Journey to Rome. Over fifty beautiful and accurate stereopticon views will be shown. This is an advance movement on the part of the Sunday-school Society from which we shall look for good results.

Missionary Meeting at Chicago.—The committee appointed at the convention held in Chicago last fall to carry into operation a plan there proposed for the formation of a Unitarian Conference Association has decided to call a mass-meeting of Unitarians to discuss and promote the interests of church extension and to afford an opportunity for the officers or delegates of the several conferences to meet and organize the contemplated association. This missionary meeting will be held Oct. 28-30, 1890, in Unity church; and Rev. M. J. Savage has consented to preach the opening sermon. A more extended announcement will be published in the early fall.

In behalf of the committee,

J. H. CROOKER, Chairman.

Valparaiso, Ind.—We have received from our correspondent Grace Rifenburg, the following: "Rev. T. G. Milsted of Unity Church, Chicago, preached at Valparaiso, Ind., on July 27, 1890. Through the efforts of Mr. Herbert Nichols, the Opera House, which has a seating capacity of eight hundred, was secured and every seat in the building was taken and many were obliged to go away not being able to get in. The congregation was largely made up of students of The Northern Indiana Normal School which is situated at Valparaiso and also many of the old Unitarians. Mr. Milsted left an announcement to preach there in two weeks from that time. Twenty-five of the Hobart Congregation attended the service."

Boston.—At the Weir's Grove meeting, the New Hampshire cyclone fell with dreadful force. On Thursday afternoon the wind and rain drove the audience from the grove into the Methodist meeting house, and the great danger was that the building would fall. The summer house of Rev. E. B. Paine was blown from its foundations and much damaged. Many persons were at the time in boats upon the lake. No one was however seriously injured.

—Rev. E. A. Horton is to preach the next Sunday Union sermon in Dr. Hale's church.

—During August the Young Men's Christian Union will have five Sunday evening sermons by Rev. A. D. Mayo, on "The new version of the Eden story," "Young America and his sister come to town," "How to empty the City Hells," "Heaven building in Boston," "Working together for good."

The Theodore Parker Memorial Contribution to the Endowment Fund of the W. U. C.

Amount acknowledged in the UNITY,
July 24 . . . \$6,828 00
Mrs. J. C. Coonley, Chicago . . . 20 00
Charles Nash, Worcester, Mass. . . 100 00

Sum previously subscribed to the
Endowment Fund . . . \$16,128 00
F. O. Sharrock, Wyoming 25 00

\$16,153 00

Additional amount necessary to make the
\$10,000 Theodore Parker Fund, \$3,052.
Sum necessary to complete the \$25,000
necessary to make all subscriptions valid,
\$899.00.

BEECHAM'S PILLS
ACT LIKE MAGIC
ON A WEAK STOMACH.
25 Cents a Box.
OF ALL DRUGGISTS.

BLESSED BE DRUGGERY—A sermon
3^d mailed. Charles H. Kerr & Co., Pub's, Chicago.

By All Odds

The most generally useful medicine is Ayer's Pills. As a remedy for the various diseases of the stomach, liver, and bowels, these Pills have no equal. Their sugar-coating causes them not only to be easy and pleasant to take, but preserves their medicinal integrity in all climates and for any reasonable length of time. The best family medicine, Ayer's Pills are, also, unsurpassed for the use of travelers, soldiers, sailors, campers, and pioneers. In some of the most critical cases, when all other remedies have failed,

Ayer's Pills

prove effective.

"In the summer of 1864 I was sent to the Annapolis hospital, suffering with chronic diarrhea. While there, I became so reduced in strength that I could not speak and was compelled to write everything I wanted to say. I was then having some 25 or 30 stools per day. The doctors ordered a medicine that I was satisfied would be of no benefit to me. I did not take it, but persuaded my nurse to get me some of Dr. Ayer's Pills. About two o'clock in the afternoon I took six of these pills, and by midnight began to feel better. In the morning the doctors came again, and after deciding that my symptoms were more favorable, gave me a different medicine, which I did not use, but took four more of the pills instead. The next day the doctors came to see me, and thought I was doing nicely, (and so did I). I then took one pill a day for a week. At the end of that time, I considered myself cured and that Ayer's Pills had saved my life. I was then weak, but had no return of the disease, and gained in strength as fast as could be expected."—F. C. Luce, Late Lieut. 66th Regt. Mass. Vol. Infantry.

"Ayer's Pills are

The Best

I have ever used for headaches, and they act like a charm in relieving any disagreeable sensation in the stomach after eating."—Mrs. M. J. Ferguson, Pullens, Va.

"I was a sufferer for years from dyspepsia and liver troubles, and found no permanent relief until I commenced taking Ayer's Pills. They have effected a complete cure."—George W. Mooney, Walla Walla, W. T.

Ayer's Pills,

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists and Dealers in Medicine.

The Wonder
of Cheap Journals.
A sixteen page,
profusely illustrated
budget of pungent humor
and fearless satire, aimed at the
Farmers' Enemies,
has made its appearance.
called

"FARM FUN."

The brightest and wittiest
paper published, for 5 c. per copy.
Subscription for one year, 50 c.
Edwin Shideler, editor,
Cincinnati, Ohio.

EDISON

MINIATURE INCANDESCENT

Electric Lamps.

1-2 to 36 Candle Power.

FOR USE WITH BATTERIES OR
DYNAMOS.

**WE WILL SEND FREE
Catalogue E,**

which shows prices of, and experiments with, Edison Lamps, and gives directions

3 to 40 Volts. **How to Make a Cheap Battery**
to operate them. Any intelligent boy can make
and use these Batteries and Lamps.

EDISON LAMP CO., Harrison, N. J.

"He Works for God Who Works for Man."

THE DAWN.

The Organ of the Society of
CHRISTIAN SOCIALISTS.

EDITOR: Rev. W. D. P. Bliss.
CONTRIBUTORS: Some of the best writers in the country

CONTENTS.
What to do now. What Christian Socialism is.
News of all Social Reforms. What Churches and
Clergymen are doing. The most Recent Thought
and Lecture on Social Subjects.

PUBLISHED AT
36 Bloomfield Street, Boston, Mass.
\$1.00 per year. 50 cents for six months.

Southern Homes.

ALL WHO DESIRE TO
LEARN about the GREAT
PRAIRIE region of WESTERN
LOUISIANA, near the Gulf, where
thousands of Northern families have
happy homes, and besides the staple
agricultural productions, raise their own
oranges, figs and other semi-tropical
fruits, should send for a sample copy of

"THE AMERICAN"

A 16 page, bound and trimmed weekly
paper.

Subscription \$1.00 per year.

Four weeks only Ten cents.

Address

THE AMERICAN,

LAKE CHARLES, LA.

JUST PUBLISHED

BY THE OPEN COURT PUBLISHING COMPANY,
Chicago, Ill., 175 La Salle St., Room 42 Nixon Building.
"WHEELBARROW": Articles and discussions
by Wheelbarrow [Gen. M. M. Trumbull] on the
Labor Question; the Controversy with Mr. Lyman
J. Gage, of Chicago, on the Ethics of the Board of
Trade, the Controversy with Mr. Hugh O. Pentecost
and others on the Single Tax Question. With Auto-
biography. Cloth, 303 pp., price, \$1.00.

This is one of the most stimulating and entertaining
volumes we have recently found. "Public Opinion."
He is no demagogue, but stands for the immu-
table principles of justice."—Toledo Blade.

We heartily recommend this volume to every
reader interested in the problems of labor and
capital, money, trusts and monopolies."—Chicago
Herald.

EPITOMES OF THREE SCIENCES.

1. **COMPARATIVE PHILOLOGY:** The Study
of Sanskrit. By Prof. H. Oldenberg, of the Uni-
versity of Kiel.

2. **ASPECTS OF MODERN PSYCHOLOGY.**
Historical and Descriptive. By Prof. J. Jastrow, of
the University of Wisconsin.

3. **OLD TESTAMENT HISTORY:** or, The Rise
of the People of Israel. By Prof. C. H. Cornill, of the
University of Konigsberg. Cloth, 75 cents.

THE PSYCHOLOGY OF ATTENTION. By
Th. Ribot, Professor of Comparative and Experimen-
tal Psychology at the College of France, and
Editor of the "Revue Philosophique." Authorized
Translation.

The chef d'œuvre of one of the best of those
students who have at length erected psychology
into a science. The Open Court is doing useful work
in publishing such books.—Nation. Cloth, 75 cents.
Send for Catalogue of Publications.

MARTIN LUTHER

AND OTHER ESSAYS.

BY DR. F. H. HEDGE.

CONTENTS:—Martin Luther, Count Zin-
zendorf and the Moravians, Christianity in
Conflict with Hellenism, Feudal Society, Con-
servatism and Reform, Rev. William E. Chan-
ning, D.D., Science and Faith, Classic and
Romantic, The Steps of Beauty, Ethical
Systems, Ghost Seeing, Personality, The
Theism of Reason and the Theism of Faith.

We can commend the book to any one interested in
religion or literature. It bears reading as few col-
lections of review articles and addresses do, and it is
worthy to form a part of that small body of good litera-
ture that will not lose its savor with the change of the
years.—San Francisco Chronicle.

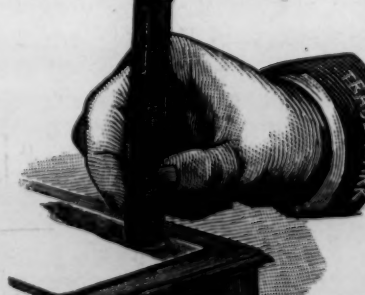
A handsome volume of 326 large pages.
Publishers' price, \$2.00; our price, including
prepayment of postage or expressage, one
dollar. Supply limited, order at once.

Address

CHARLES H. KERR & CO., Publishers.
175 Dearborn Street, Chicago.

C. A. LONG'S

SOLID MUCILAGE PENCIL



25 CENTS
BY MAIL

No Bottle,
No Waste,
No Muss.

ONE
PENCIL
EQUALS
SIX
Bottles
of
MUCILAGE

Directions.—Moisten open end and pass lightly
over face of the paper, being careful not to get it too
damp. Dries instantly. Address Charles H.
Kerr & Co., 175 Dearborn St., Chicago.



**WE
WANT
1,000
BRIGHT
BOYS
OR
GIRLS.**

To whom we can give employ-
ment in a way that will be easy
and pleasant. The preliminary
work can be done after school
hours—an hour a week after that
will suffice to bring in a profit of
from 20 cents to \$2.00 a week.
SEND FOR PARTICULARS TO
The Woman's Temp. Pub. Ass'n
181 LA SALLE ST., CHICAGO, ILL.

The Home.

Helps to High Living.

Sun.—He who loves goodness harbors angels.
Mon.—Poverty consists in feeling poor.
Tues.—Nothing is beneath you if it is in the direction of your life.
Wed.—There is no beautifier like the wish to scatter joy not pain around us.
Thurs.—If we take the good we find, we shall have heaping measure.
Fri.—Live in the happy sufficing present.
Sat.—He has not learned the lesson of life Who does not every day surmount a fear.

—Emerson.

Birds' Nests.

I know where meadow grasses rank and high
 A cradle cover.
 Because two bobolinks with tell-tale cry
 Above them hover.
 Some mullein leaves beside my garden wall
 Grow unmolested;
 And under their pale velvet parasol
 A sparrow nested.
 An oriole toiled on from day to day
 —The cunning weaver!—
 Tying her hammock to that leafy spray
 Above the river.
 No wingless thief can climb that elm's frail
 stair,
 Nor guest unbidden
 Can reach the swinging airy chamber where
 Her eggs are hidden.
 A marsh-wren's cunning hermitage I see
 As my boat passes,
 Moored to the green stems of the fleur-de-lis
 By water grasses.
 And stay! I know another pretty nest
 Of woven willow;
 With dainty lace, and bits of ribbon drest,
 And a wee pillow.
 And just one bird, with moist and downy
 head,
 Herein reposes.
 He has no wings—his shoulders grow instead
 Dimples and roses.
 You have a nest and little wingless bird
 At your house, may be?
 Of course you know without another word
 I mean—a baby!

—Wide Awake.

Some Peculiarities of Ants.

There is more human nature in ants than you would suspect unless you watched them very closely. They live in communities consisting of hundreds and even thousands of individuals. There are several hundred different kinds of ants known and described from various parts of the world, but the eggs they lay, from which their young are hatched, are very nearly alike, and are taken care of with great diligence, being exposed to the rays of the sun early in the morning, covered from its too powerful influence during the extreme heat of the day, and taken away at night where neither cold nor wet can harm them. When the little ones—called larvæ—are hatched, they are treated in the same manner.

The ants show great skill in building their houses. Nearly every one is familiar with the commoner forms of ant-hills, but not many of us ever find out what wonderful little homes, with galleries and chambers all carefully laid out, there are underneath these hills. The most common of the mason ants are the red and yellow field ants which erect superficial homes, by first raising pillars, then springing arches from pillar to pillar, and lastly erecting above them the loose piles of soil which we know as ant-hills. They build them of the soil, sand, and clay, kneaded with rain-water into a tenacious mortar, which is besmeared over wheat stalks, blades of grass, or any such supports as can be found.

They seem to like to keep pets, and especially the various species of aphides,—a small, pale green fly, with gauzy wings, which is very frequently found on plants. This tiny insect secretes a sweet, watery substance, called honey dew, of which the ants are very fond. The ants sometimes imprison the root-sucking aphides, for

the purpose of feeding on their honey dew, and they take the same good care of them that they do of their own young.

Ants have been seen to frolic together, tussle, bite, and wrestle, while standing upon their hind legs; pull each other into a hole and play hide-and-seek, afterward coming out arm in arm, the best of friends.

The more one studies their habits, the more interesting they become. They live for their children like humans, and if they are imprisoned without their larvæ, they become quite demoralized.

Gulls and their Young.

Every bird watches over and cares for her own nest, though the numbers are so great and the tumult so excessive that it is difficult to conceive how each gull can distinguish her own spotted eggs, placed in the midst of so many others, exactly similar in size, shape and color; and when at length the young are hatched and are swimming about on the loch or crowded together on some grassy point, the old birds, as they come home from a distance with food, fly rapidly amid thousands of young ones exactly similar to their own, without even looking at them, until they find their own offspring, which, recognizing their parents among all the other birds, receive the morsel without any of the hungry little creatures around attempting to dispute the prize, each waiting patiently for its own parent, in perfect confidence that its turn will come in due season.—*Science.*

UNGRACIOUSNESS is wholly opposed to all our ideas of good breeding. Its possessor will never come up to our standard of a true gentleman or gentlewoman, although, possibly, well born and well educated. The sensation of insecurity and of being on the lookout for some ill-judged speech dissipates that safe and calm atmosphere which surrounds the truly refined. There is always a nervous dread of what may come next; and a feeling of constraint is generated. Persons who are much in the society of the ungracious foster, insensibly, a guarded carefulness as to topics likely to call forth a show of ungraciousness, and a cautious manner of feeling their way on a subject, so to speak, very trying to those having to practice it. Yet, with every care taken, the failing will appear, and almost always when least expected, and on occasions seemingly the least calling for it.—*Religio-Philosophical Journal.*

ROCKFORD SEMINARY for YOUNG WOMEN.
 42d year. Full College and preparatory courses. Special advantages for Music and Art. Resident physician. The Seminary has a fine gymnasium building generously equipped for the Sargent system of work, and the official records show that delicate girls make a marked gain in strength while pursuing regular courses of study. Catalogue with full particulars as to entrance requirements furnished upon application. Correspondence with regard to admission in fall of 1890, or later, is invited. **Rockford Seminary, Rockford Ill.** Sarah F. Anderson, Principal. Please mention this paper.

The Kindergarten Training School
 of the
Chicago Froebel Association
 will re-open September, 1890, in the **Harvard School**, 2101 Indiana Ave., Chicago. For Circulars address **MRS. ALICE H. PUTNAM, 4815 Kenwood Ave.**

CHICAGO FEMALE COLLEGE
 Morgan Park (near Chicago). Boarding School for Girls and Young Ladies. For catalogue address G. THAYER, LL. D., Morgan Park, Ill., or 77 Madison Street, Chicago, Ill.

POWDER POINT SCHOOL.
 Prepares for scientific school, college, or business. Laboratories. The boys are members of the family **Frederick B. Knapp, S. B. (M. I. T.) Duxbury, Mass.**

PROCTOR ACADEMY,
 Andover, N. H. For both sexes. Healthful location. Liberal management. Expenses low. Fits for college or for teaching, etc. For catalogue address **True W. White, A. M., Principal.**

ILLINOIS MILITARY ACADEMY, Morgan Park, Illinois. Circular of **HENRY J. STEVENS, A. B., Prin.**

PROGRESS FROM POVERTY.—A reply to Henry George, by Giles B. Stebbins. Cloth, 30 cents, paper 20 cents; postpaid. Address **CHARLES H. KERR & CO., 175 Dearborn St., Chicago, Ill.**

UNITY HYMN AND SERVICE BOOKS.

Unity Hymns and Chorals. For the Congregation and the Home. 253 Hymns, 66 Hymn Tunes, 23 Chorals and Choral Responses. Edited by W. C. Gannett, J. V. Blake and F. L. Hosmer. Cloth, 35 cents; per dozen, \$3.00; per hundred \$25.00.

Responsive Readings for minister and congregation. Compiled by T. B. Forbush. Cloth, 35 cents; per dozen, \$3.00; per hundred, \$25.00.

Unity Hymns, Chorals and Responsive Readings, bound together; cloth, 50 cents; per dozen, \$5.00; per hundred, \$40.00.

Unity Hymns and Services. A combination book containing all the matter in the books above named, with the addition of 14 pages of Hymns to Revival Tunes ("Love to God and Love to Man") and 100 pages of Sunday-school responses and music ("Unity Services and Songs.") Cloth, 60 cents; per dozen, \$6.00; per hundred, \$50.00.

Scriptures Old and New. Arranged by subjects for Pulpit Readings, etc. Selected by F. L. Hosmer and H. M. Simmons. Interleaved for additions. In paper, 35 cents; boards 50 cents.

*Prices for single copies include prepayment of postage by us, but prices by the dozen or hundred are for the books in Chicago, purchaser to pay freight.

UNITY PUBLISHING COMMITTEE,

175 Dearborn Street, Chicago.

The humble receive advantage, the self-sufficient suffer loss" = If you will

LISTEN TO ADVICE

it will pay you to use

SAPOLIO

Try a cake in your next house-cleaning

BEWARE OF IMITATIONS.

Grocers often substitute cheaper goods for Sapolio to make a better profit. Send back such articles, and insist upon having just what you ordered.

ENOCH MORGAN'S SONS CO., NEW YORK.

THE CHICAGO HERALD

Bright, Aggressive, Reliable.

The largest circulation in the West—The result of diligent study of the needs of Western people and earnest persistent advocacy of their rights.

There is no uncertainty about

THE HERALD'S

utterance—it is a consistent

LOW-TARIFF-DEMOCRATIC-NEWSPAPER

and the Handsomest daily in America.

Buy it. Read it. Subscribe for it.

Daily—50 cents per month Sunday included 70 cents
 Weekly \$1.00 per year. Send for samples.

JAMES W. SCOTT, Publisher.

Have You Seen It?

The Best Farmer's Paper in America.

PUBLISHED WEEKLY.

THE FARMER'S VOICE

BEAUTIFULLY ILLUSTRATED.
 \$1.00 per Year or 50 cents for Six Months.
 SEND FOR SAMPLE COPY.

FARMERS VOICE CO. 230 LaSalle St., CHICAGO, ILL.

EVERY LADY

Who sends us 50 CTS, and the names and addresses of 10 Lady friends who love to read, will receive **THE LADIES' BAZAR**, a 16-page monthly full of Beautiful Pictures, Charming Stories, Fashion Notes, Household Hints, and Fancy Work, etc., **SIX MONTHS FREE.** Don't miss this rare chance, as this is the best, cheapest, and prettiest Ladies' Magazine published.

For 50 cents extra (40 cts. in all) we will send you a large, 15x15 inches in size, **FASHION CATALOGUE**, containing over 500 designs—standard, moderate and extreme—for Ladies', Misses' and Children's Garments. This is the Largest, most Elegant, and Reliable Fashion Book published. We make this liberal offer to introduce our New and Latest Fashion Catalogue. Address, **THE LADIES' BAZAR, 230 LaSalle St., Chicago, Ill.**

MENTION THIS PAPER. SEND NOW.
 The above offer is good till Sept. 15th, 1890, only. After that 50 cents for six months, or \$1 per year.

PALMER'S Pronouncing Dictionary of 2500 musical terms, 25 cts. **H. R. PALMER, Box 2481, N. Y.**

Announcements.

THE CHURCH THE SUNDAY-SCHOOL THE UNITY CLUB
The Tower Hill Summer Assembly.
Fourth Annual Sunday-school Institute.

To BE HELD IN UNITY CHAPEL, HILLSIDE, WIS., AUGUST 13-27, 1890.

PROGRAMME.

The Ministers' Institute.

JENKIN LLOYD JONES—Leader. *Every day from 9 to 10:30 a. m.*

- I. The "Call" and the Preparation.
- II. In the Study, The Library.
- III. Church Organization, Finances, Business Meetings, etc.
- IV. The Sermon.
- V. The New Ritual. Festival Days.
- VI. In the Sunday-school.
- VII. The Confirmation Class.
- VIII. The Unity Club.
- IX. Parish Calls, Sociables, etc.
- X. The Wedding and the Funeral.
- XI. In the Field. Missionary Work.
- XII. At the Conference. Independency, etc.
- XIII. As a Citizen. The Minister's Old Age.

The Sunday-School Institute.

HENRY DOTY MAXSON—Leader. *Every day from 11 a. m. to 12:30 p. m.*

These discussions will cover the first year's work in the Six Years' Course of Study for Liberal Sunday-schools, recommended by the Sunday-School Institute at its last session, and now in process of preparation. But it will be the aim to interest all those who are willing to consider the problems of Religion and Ethics from the standpoints of Reason, Science and Universal Experience. Outline Lessons, Nos. XX and XXI, published by the W. U. S. S. So., 175 Dearborn st., Chicago, will be a convenience to those attending the classes. The following arrangement of topics is subject to revision.

(A.) BEGINNINGS: THE LEGEND AND THE TRUE STORY.

- I. Introduction: Legends, Myths, Science, etc., etc.
- II. The Creation.
- III. The Growth of the Home.
- IV. The Growth of Society and the State.
- V. The Origin and Growth of Language.
- VI. The Soul and its Problems.
- VII. Worship and its Rituals.
- VIII. Temple Building.
- IX. Bible-Making.
- X. Review and Questionings.

(B.) A STUDY OF DUTIES—THE HOME.

- XI. Its Inmates.
- XII. Duties to Animals.
- XIII. Home Courtesies and Reverences.

Unity Club Work.

From 8 to 9:30 p. m.

Lectures, readings and conversations on literary, scientific and philanthropic subjects given by the ministers, according to the wishes of those in attendance. Among others, the following lectures may be expected: Naples, (Illustrated), The Marble Faun, (Illustrated) Geo. Eliot, Socialism and Anarchy, The Sistine Madonna, General McPherson,—a Knight of the Nineteenth Century, etc. Further announcements will be made in this department.

Special Announcements.

The Study work will be opened on Tuesday evening, August 12, by a paper on "Duty and Intellect," by Jenkin Lloyd Jones.

Saturday afternoon, August 16, a basket picnic, and meeting of stockholders in The Tower Hill Pleasure Co. will be held on Tower Hill. The Public invited.

Prof. H. D. Maxson and others will speak on Sunday, July 17.

The annual Helena Valley Grove Meeting will be held August 23 and 24. Preaching Saturday afternoon and Sunday forenoon and afternoon.

Expenses.

Institute Ticket, admitting to all classes and lectures for the two weeks \$2.00
Board at the Hillside Home School, per week..... 6.00
" " " Farm Houses, so far as accommodations permit..... 3.50

Hillside is situated three miles south of Spring Green, a station on the Prairie du Chien Division of the C. M. & St. P. Railway. Teams will meet those who desire to attend the Institute if due notice is given of their arrival.

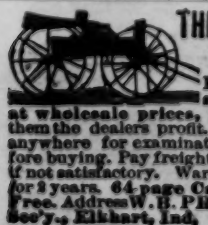
All communications concerning accommodations and transportation from Spring Green should be addressed to Jenkin Lloyd Jones, Hillside, Wisconsin. Concerning all other Institute matters, address

ELLEN T. LEONARD, Sec'y W. U. S. S. Society,
5422 LAKE AVE., CHICAGO.



The Great Church LIGHT.

FRANK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. F. FRANK, 551 Pearl Street, N. Y.



THE ELKHART CARRIAGE & HARNESS MFG. CO.

For 16 Years have sold carriages at wholesale prices, saving them the dealers profit. Ship anywhere for examination before buying. Pay freight charge if not satisfactory. Warranted for 3 years. 64-page Catalogue free. Address W. H. PRATT, Sec'y., Elkhart, Ind.



SIX TRACTS ABOUT JESUS

Three by Jenkin Lloyd Jones, one by H. M. Simmons, one by S. J. Barrows, one by W. M. Salter. All mailed for 20 cents. UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

\$75.00 to \$250.00 A MONTH can be made for those who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government Endorsed by heads of the Great Universities as the Strongest, Purest and Most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.
NEW YORK. CHICAGO.

ST. LOUIS.
SAN FRANCISCO.

Premiums for Trial Subscriptions.

Ten Weeks to Ten New Names for \$1.00

UNITY will be sent ten weeks on trial to any name not already on our list for ten cents. Almost any friend of the paper can, with a little effort find ten people who would be glad to take advantage of this offer. Now, to make it an object to take the ten subscriptions, we offer a few choice books as premiums.

To any one sending one dollar with ten trial names, we will send post free a copy of the paper edition of E. P. Powell's LIBERTY AND LIFE, or the regular cloth edition of C. T. Stockwell's THE EVOLUTION OF IMMORTALITY, or a handsomely bound copy of Mrs. Brotherton's THE SAILING OF KING OLAF AND OTHER POEMS.

To any one sending one dollar with ten trial names and fifteen cents extra for expressage, we will send prepaid a copy of Dr. Hedge's MARTIN LUTHER AND OTHER ESSAYS, or Dr. Hale's two volumes of SUNDAY SCHOOL STORIES.

CHARLES H. KERR & Co.,
175 Dearborn Street, Chicago.

Have You Had Your Vacation?

If not, send a postal card to F. A. Palmer, 201 Clark street, Chicago, for a copy of Wabash Tourist Folder, containing complete information regarding routes and rates from Chicago to the White Mountains, Adirondacks, and all Eastern and Canadian seaside resorts.

The Wabash Line now offers to the public the choice of two through-car routes to the East; one via the Wabash to Detroit and thence via the famous Great Western Division of the Grand Trunk Ry. to Niagara Falls; thence via the West Shore Road to New York, and the West Shore and Fitchburg, Hoosac Tunnel Route, to Boston. Through sleepers from Chicago to both points. The other route is via Wabash to Detroit, in connection with the Canadian Pacific Ry. from there via Toronto and Montreal. Through sleepers from Chicago to Montreal, where direct connection is made with through-car lines to all principal New England points, and with St. Lawrence River Steamers.

All trains leave from Dearborn Station, Chicago. Berths reserved in advance. For further information, pamphlets, etc., apply at City Office, 201 Clark Street.

If you are going South, remember that the Big Four Route (C. C. & St. L. Ry.) is the only route from Chicago, La Fayette and Indianapolis which makes connection in the Central Union Depot, Cincinnati, with trains of the C. N. O. & T. P. Ry. (Queen and Crescent Route) to and from all points South and Southeast.

ONLY \$13.50.

CHICAGO TO CHAUTAUQUA AND RETURN. On Aug. 5, 6 and 7 tickets will be on sale via the Lake Shore at above rate, good for return 60 days from date. On the 5th a special through sleeper will be run to the grounds; rate for berth \$2.50. Round trip Chautauqua tickets, good until Oct. 31, and permitting a stop-over en-route, are on sale during the entire season at \$20. For any further information or reservation in sleeper, apply to C. K. Wilber, W. P. A.; F. M. Byron, C. P. & T. A., 66 Clark St., Chicago.

UNITY SUNDAY CIRCLES

In hall or parlor, and new Churches unprovided with Hymn Books, will want our Hymn Tracts. Songs of Faith, Hope and Charity, set to old tunes; 51 Hymns with music. Love to God and Love to Man; 47 songs adapted to "Gospel" tunes. Responsive Services with prayer and closing chant. Each pamphlet 5 cents.

The three bound together, with eight Choral Responses Services added—a complete little service book—for 15 cents; \$1.50 per dozen. UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

The Tower Hill Summer Assembly and Sunday-School Institute.

REMEMBER that this experiment will begin August 13 and end August 27.

REMEMBER that the exercises of each day will be something in the following order:

I. From 8:30 to 10 A. M., a Ministers' Institute, or a Conference on the practical work of the pastor, minister and missionary.

II. From 10:30 A. M. to 12:00 M., Sunday-school Institute, which will consist of a series of Teachers' Meeting, on the first year's work recommended in the six years' course of study offered by the Western Unitarian Sunday-School Society and outlined in the Unity lessons XX. and XXI., published by the Society and obtainable at Headquarters, 175 Dearborn St., Chicago, at 15 cents each. Special attention will be given the study of the Beginnings of Morals and Religion, comparing the myths and legends of literature with the facts of science and the conclusions to which a study of evolution leads.

III. From 8:00 to 9:30 P. M., Popular Science and Unity Club work, Lectures, Readings, and Conversations on Science, Art and Literature Topics.

REMEMBER to bring along note books and such books for collateral reading as may be convenient.

REMEMBER that you are not coming to a summer resort where attractions and accommodations are ample and provided for.

REMEMBER that the Summer Assembly is quite distinct from the Tower Hill Pleasure Co., sometimes advertised in these columns, and that this year there will be no camping facilities except to those who bring them along with them.

REMEMBER that accommodations are provided at the Hillside Home School at \$6 per week, and a limited number at the farm houses at \$3.50 per week, and that \$2 will be charged as an Institute fee to those joining the Classes for the two weeks. This will admit to all the exercises.

REMEMBER that Hillside is three miles away from Spring Green, the nearest railway station, and if you expect transportation in waiting for you on arrival, you must write beforehand.

REMEMBER that a special invitation is hereby extended to all the Unitarian and other ministers in the West to come, and also to Sunday-school teachers and those who are trying to apply the truths of Science to the sentiments of Religion.

REMEMBER that those intending to accept this invitation are urged to notify the undersigned at as early a day as possible.

Those who wait till the last minute and then come without previous notice, do it at the risk of their comfort. Address,

JENKIN LLOYD JONES,
Hillside, Iowa county, Wis.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Services every Sunday morning at 11 A. M. Sunday, August 10, Wallace Rice will read a paper on The Old Testament in the light of modern Criticism.

A PURE SOULED LIAR!

An Anonymous Novel, Original, American, Copyrighted. 191 pages. Mailed for 30 cents. "In many respects a remarkable book. Its title is a puzzle, its mechanical make-up is unique, and the plot of the story is altogether novel."—Saturday Evening Herald.

"There is nothing unworthy here, either in morals or art."—American.

"One of the strongest and most fascinating books of the season."—Northern Budget.

CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

THE FORSYTH COMBINATION

RUG AND EMBROIDERY MACHINE

is far superior to anything of the kind now in use. Beautiful new designs for Rug Embroidery patterns. Big inducements to agents. Catalogue and price list sent free. THE FORSYTH MFG CO., 204 Dearborn St., Chicago.